The Christian Socialist

The Golden Rule Against the Ru[illegible] Gold

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PURGE OUT THE DROSS

By Prof. J. W. Stimson

O Poet! Weave for us a holy rhyme
Wrought from heroic notes of nobler time!
Break from the slavish breed of selfish ease!
Cast out the moral leprosy—disease—
Of Greed and Rapine—foul corruption's Courts!
Sound tocsins of the Soul and man its forts
With civic virtues! Haste and seek ye men
Whom God Eternal hides in cave and den
Who will not bow the knee to brutal Baal,
Nor, silent, pass when Manhood's cast in jail!

A curse upon the parasites of wealth
Who rob the toiling multitudes by stealth,
Who buy our judges, lease our courts and halls
Of legislature (which their craft installs),
To plunder broadcast, and to blind the eyes
Which, else, would see God's omens in the skies!

Did He not cast out Spain—destroy her hold—
In that she grew corrupt by lust for gold?
Did He not hurl His spear, and drown in blood
Our land, when slavery His Right withstood?
Shall He not, now, a bitter ransom ask
For every white slave crushed by cruel task?
For every child so basely robbed of youth,
Hope, health, life, learning, pity, love and [illegible]
Beat down to death by grim machinery's wheel
To glut the maws of monsters made of steel!

God grant us souls of truer, purer wealth!
The Riches of the Heart, Mind, Conscience, Health,
Who now, at last, High Heaven begin to see;
Who spread those lights of bright Eternity;
Of matchless Beauty; of supernal Faith,
The dauntless Wisdom that surroundeth Death!

God lift the masses to their first birthrights!
And build, within them, those o'erwhelming mights
That come from Courage, Conscience, Zeal and Toil;
And virtues blessing those who love the soil!
The simple virtues, clean and calm and pure,
The honest, wholesome Virtues that Endure!

THE BASIS OF PEACE.

The First M. E. Church of Evanston, Ill., "Heavanston," as Francis E. Willard was fond of saying, is reputed to be the finest in Methodism. Nevertheless the real Word of God is preached there—at least occasionally.

In a memorable sermon on Peace, Prof. Bronson of the Theological School uttered great, far-reaching [illegible] among which we quote the following:

"Peace, permanent peace, can rest only on justice—on justice and sympathy. So only as social and economic injustice are allowed to cry, 'Peace, Peace,' is to cry when there is no peace. We do not want some kinds of peace—the peace of intimidation, or of oppression and defeat, or the peace of dullness and stupidity. The only peace worth praying for, or worth having, is the peace which rests on universal justice and sympathy."

* * *

So here the economic [illegible] has rarely been measured adequately. It seems strange, even crude to some, that lying back of much of the religious history of the race is this economic pressure. More than once man's habits and character have been modified by economic compulsion. He has come to believe certain things, to practice certain virtues, and follow certain courses of conduct simply because he has been hammered into these things by economic necessity. And today this influence of economic pressure is felt in the matter of war. European nations, staggering under the heavy war tax, are slowly, but yet surely, being driven into peace, or, at least, into the abandonment of war, by dire financial necessity. They simply cannot much longer endure the cost. There is a limit to which such things can be carried.

In this age, when man's conquest over nature is so complete, when the toil of man produces more than he needs, and when the luxuries of life abound, the toilers, from whom all the soldiers must come, simply will not much longer be robbed of the good things of life in order to float the war expenditures of nations whatever the quarrel may be. Take our own country, for instance, and when the portentous fact that only 28 per cent of our revenues is available for non-military measures, the other 72 per cent going for various military projects, when that large fact finally soaks into the mind of the American citizen, then the spirit of war and the glory of war will give place to a saner determination on the part of the toiler to get more of the comforts, and less of the risks of toil.

* * *

[illegible] war is less appreciated by those who have large wealth than by the toilers. One of the greatest peace groups in modern society is this world federation of working men. They are standing solidly for international peace. Every year increases their numbers and influence, and ultimately they will control. Just as in some other reforms the economic pressure operates as a splendid stimulus, so here, the heavy burden of taxation falling most painfully upon the workers of the world, will at last necessitate the abandonment of war.

* * *

I have spoken so far of international peace. My own heart is even more concerned with another peace which is nearer to us, and one in which we have direct action—industrial peace. This bitter class struggle is clearly before us. Our friends and neighbors are involved. We are involved. What can we do? The first consideration, I think, as in the others is justice—economic justice—not pity. Pity will do no good if injustice remains. Are the toilers getting their fair share of the products of toil? Are they getting the "square deal?" Do not let the men whose judgment is warped by interest decide that. We ought to find out. Bitterness on either side beclouds the issue. We ought to know. Some of us think we do know. But there can be no peace, and there ought to be none, until justice prevails. Everybody believes that the recent gift of a hundred million of dollars to a boy who has done nothing to earn a dollar of it, and whose training could scarcely have fitted him for such vast responsibility, is a wrong—a social and economic wrong. That wealth was a social product. Others toiled to build it up, and now its advantages go to a boy wholly untried in the management of such vast interests. This is a point we all [illegible] pen to have one. Or if, in my crase to get things cheap, and for less than cost, I force the sale of some girl's virtue at a bargain counter, I am a party to this general social crime. That is a point some of us do not see. Let justice prevail, justice and sympathy. What would this old world be like if that could be realized? And it will be realized speedily. The ancient prophecy which I read to you in the beginning will be realized. "Seek peace and pursue it."

Recent Events in Germany

By Rev. Paul Burgess, Berlin

For many years Prussia has had a three-class Landtag (Legislature). In each voting district the rich men, the men of the middle class and the poor men select an elector to represent their class and these three electors select the representative of the district in the Landtag. Such a system gives the power entirely into the hands of the middle and upper classes, which has long meant a reactionary conservative Landtag in Prussia.

But Democratic and Socialistic ideas and ideals have been gradually working their way up from the proletariat to the middle class. Even in the present three-class Landtag the Conservatives have been gradually giving way to Liberals and Radicals (people's party) while the zentrum (Catholic party) about holds its own. At the last Landtag elections six Socialists were even elected by the men of the middle class combining with the poor men. They were six Socialists in a parliament of 400 members and this one-sixty-seventh of the Landtag had to represent over one-third of the people!

The little delegation soon began to attract attention quite out of proportion to its numbers. The other parties first tried to make our comrades ridiculous, but that only made the reactionaries themselves the more laughable. Then they tried contempt. The Socialist members were refused the floor. Our comrades retaliated by giving the speeches they were not allowed to give before the Landtag, to crowds of working men in halls around Berlin. This course of action scared the conservative speaker of the Landtag into allowing the Socialists the floor once more. But indignities did not cease. What wonder then if our comrades on their part sometimes exceeded the bounds of parliamentary discipline?

Two or three weeks ago Comrade Borchard did this. He was called to order by the speaker several times for interrupting in what was held to be an unparliamentary manner. As he continued his interruptions the speaker ordered him from the hall and when he refused to leave the police were called in and carried him out bodily.

Scarcely had the excitement over this unprecedented action subsided a little throughout the nation when another became the center of public interest. As you doubtless know the province Alsace-Lorraine which was taken from France in the Franco-Prussian war, was granted a constitution and became a member of the German Federation about two or three years ago, much as New Mexico and Arizona have recently been admitted to statehood in the U. S. A. This constitution guaranteed the direct, equal and secret ballot such as we know it in America. But this gives the people too much power to suit the present German government. The present Landtag of Alsace-Lorraine has refused to keep up a hunting forest for the Emperor which he has not visited in six years, has cut down the amount of money they pay into his pocket, etc. This spirit of independence aroused the anger of the Emperor and he remarked to the mayor of Strassburg that if such thing kept up he would "knock the constitution to smithereens" and "make Alsace-Lorraine a Prussian province" and so under the three-class system of suffrage.

And now to cap the climax. A bill had been introduced into the Prussian Landtag extending the right of suffrage, though by no means making it general and equal even for men. The Emperor and all the parties except the Conservatives had pledged this reform to the people. So the bill should have passed. But the Liberals and the Zentrum, although officially for the bill, were too anxious to preserve the present capitalistic and bureaucratic form of government really to want the mass of the people to have any more voice than they now have. So to appear to redeem their election pledges and at the same time keep the present system they conveniently had 54 of their members "sick" or "unavoidably hindered" and the bill was lost by a small majority.

The people have been betrayed, but they can still protest. A few red bills are displayed throughout Berlin calling to protest meetings. Only a few—for the signboards are withheld from Socialist advertising and only a few stores dare display Socialist notices. On the evening appointed for the meetings, Mr. Burgess, another American student of sociology, and myself, betook ourselves to the place of meeting nearest our home. We were fifteen minutes early, but barely in time to get seats. Before the speaking began the great hall was packed full, with hundreds standing outside to catch what they could through the open doors and windows.

We looked at the men and women about us. They were of all types and conditions. Here is a dapper clerk dressed in the latest fashion and beside him a giant coal heaver in his rough work clothes. There is a poor woman in a plain blue calico dress, there an old man and yonder a middle-aged mechanic, from his appearance. But there is unity in the diversity, the unity that comes from a common need and a common hope.

The chairs on the platform have been taken while we have been looking around and now a bell calls the meeting to order. Comrade Hoffman, one of the six representatives of the Socialist party in the present Landtag, gives the address. "Whom the gods would destroy they first make mad," he begins. Then follows a masterful address—full of the wit and humor which has made Comrade Hoffman famous as a party speaker, full of keen irony at the confusion and hypocrisy of the present ruling class, and full of the faith and vision of a prophet who believes that right and truth must conquer falsehood and error.

"Hope springs eternal in the human breast," and the evidence of this immortal hope is seen in the faces of those about us as the speaker continues: "Up and to the work. Realize your dignity as men. Fight for your rights as men. It is not enough to applaud. To the work—yet don't forget that ours is a spiritual fight. Let us have no riot, no disturbance. Such actions only give our enemies a justifiable occasion against us. Let our answer to the recent action of the Prussian Landtag be a million new members for the Socialist party."

The speaker ceases. In 33 other large halls throughout Berlin similar meetings, attended by from 1,000 to 5,000 people each, are hearing such a message as we have heard. At all the police stations extra forces are ready for any emergency. The guard around the Emperor's palace has been materially strengthened in the fear of a popular uprising.

Within the halls all is going on in an orderly fashion. The chairman calls for discussion. Two or three comrades express themselves in short, clear-cut speeches. The chairman warns us not to linger around the saloons and indulge in drink, thus letting loose the baser passions, but to go quietly home—using our energy next day in doing "personal work," getting subscriptions to party organs, etc. Three loud "Hochs" for the direct, equal and secret ballot and we pass quietly out.

One accustomed to American politics would call it "very tame." There was nothing exciting like the recent events in Hungary. But one can feel the power in it and it is inspiring. "A spiritual fight," Comrade Hoffman called it, and such it is. The Socialists are calling for right and justice. Their cause must win because their cause is right.

"And right is right since God is God,
  And right the day must win.
To doubt would be disloyalty,
  To falter would be sin."

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THANKS!—AND EXPLANTIONS

So many have written pleas to prevent the **Christian Socialist** changing back from the weekly to a semi-monthly issue (some sending what money they could spare to help tide the paper over), that we have decided not to make the change yet—and not at all, if it can be avoided. For the present, therefore, until the hot, dull vacation season is over we are thinking of issuing a 4-page paper, having an 8 or 16-page form the first week of each month, until it is possible to resume the regular size every week, or until it is absolutely necessary to return to the semi-monthly plan.

This plan has not been fully decided upon. The developments of the next few days may decide for the semi-monthly at once.

The **Christian Socialist** shall not die, and if it must return to the semi-monthly, the subscriptions will be justly prorated so that all will get their money's worth.

We heartily thank all who have written so kindly and all who have sent money to help.

It is for the readers of this paper to decide whether they will maintain the regular size weekly by their efforts to get new subscribers, or whether it shall become a semi-monthly again. We will do our best with your help.

FOR YOU

To induce as many as possible to **RENEW** their subscriptions in advance, **NOW**, we offer either one of the following premium inducements for each annual subscription at $1.00:

(1) A beautiful crimson cloth-bound copy of Moyer's "Songs of Socialism," (2) three copies of Thompson's "Christian Elements in the Socialist Movement," (3) Vail's "Principles of Scientific Socialism," (4) "The Golden Rule Republic," (5) "Maud Muller's Ministry" (a novel), (6) six copies of the "Socialist Campaign Songs," (7) Spargo's great vocal solo, "The Torch of Liberty," with piano accompaniment by Platon Brunoff, (8) or any other 25 cents worth of our literature. **Unless you renew before your subscription expires we cannot send the premium.**

Do you know that if 5,000 comrades would **RENEW** this week, we could do wonderful things this campaign and stir the whole nation to study real, effectual work for So[illegible] righeousness?

CAN YOU?

Help us to publish more **Christian Socialist** books, and to sustain the **Christian Socialist** by becoming a stockholder. Ten dollars will buy you a share. Some could take several. If five hundred comrades would take one share of stock each this month, our troubles would be over for awhile, and we would be able to do a great work for social justice and the Revolution. Can you take a share? or find the one who can? Do it now.

WILL YOU?

If others can give their millions to the church, to colleges and to other good movements, we ought to be willing to give our tens, hundreds and thousands to bring into practical operation all these principles of justice, truth and righteousness, the Co-operative Commonwealth, the real Kingdom of God on earth.

Let this month of June be a sacrifice month of ONE DOLLAR each of every Christian Socialist reader—an investment in the greatest missionary movement in the world, the greatest of all campaigns for God and humanity.

See our bargain offers, last page, and help yourself while helping this paper and the great cause it stands for.

EXTRA FINE

The July 4th issue will be an exceptionally interesting and effective propaganda number. A great, glorious, striking and terrible article on **"THE REIGN OF THE WORKING CLASS,"** by Comrade Carr, and a prize Socialist story by Mrs. Holmes will be the leading features. The paper will contain either 8 or 16 pages, and will have many splendid matters besides those above mentioned. Get ready for a big bundle. One cent per copy in small bundles; 500 copies, $4.50; 1,000 copies, $8.00.

Do you know a good thing when you see it? Then read the bargain list on last page.

ALSO, NOTE THIS

For 25 cents we will send the **Christian Socialist** till Nov. 21, **TWENTY WEEKS, FIVE MONTHS**, if you accept this offer at once.

This carries the new subscriber beyond the great campaign and the reports of election, **COVERING A TIME OF SUPREME IMPORTANCE.**

ONE DOLLAR will send this valuable paper to **FOUR OF YOUR FRIENDS.** If Socialism is worth a dollar to you, and if your friends are worth 25 cents each, you will not fail to respond to this great offer at once.

It is the limit—**ne plus ultra**—the list of book bargains on last page.

WHY MEAT PRICES RISE

A report of the bureau of statistics concerning the movements of live stock and packing house products for April shows that the live stock receipts at the seven principal western markets, namely, Chicago, Kansas City, Omaha, St. Louis, St. Joseph, St. Paul and Sioux City, were greater than any April since 1907.

Furthermore, the aggregate receipts of live stock at these seven markets during the four months of the present year were greater by far than during the same four months of any year during the last decade.

"The value of the aggregate exports of domestic meat products in April, 1912, was $12,732,643. In April, 1911, it was $13,955,514.

"The stocks of meat on hand in April, 1912, 330,427,047 pounds, was less than in February or March of the current year, but much greater than in April of each of the two preceding years."

Thus there is more live stock in the stock yards, more meat in storage and less meat exported than usual, and yet the price of meat went up. One Congressman wants the Attorney General to investigate and "discover" whether the beef trust is controlling and fixing the price of meats. It would be about as sensible for the Attorney General to try and discover whether fish swim or birds fly.

International Sunday School Lessons

By Rev. Wm. A. Prosser, Pastor Ames M. E. Church, 4648 Second Avenue, Pittsburgh, Pa.

LESSON FOR JUNE 23.

The Penitent Woman. Luke 7:36-50.

Golden Text: Faithful is the saying, and worthy of all acceptation that Christ Jesus came into the world to save sinners. 1 Tim. 1:15.

The incident before us is a picture in miniature of the nether world; of the "Submerged Tenth;" of the socially damned. It affords a glimpse into the nature [illegible] status of the lost. Even more, it gives a concrete example, by way of contrast, how this class is regarded and treated by a mammonistic social order and how it will be regarded and treated by a brotherhood kingdom. Simon and Jesus are representatives of quite opposite spirits and social orders. The narrative is of more than passing interest for the light it throws on these questions and it behooves us to disabuse our minds of preconceived notions and prejudices as we study them.

However, we may regard the matter, whether with censure or pity, there have existed for ages a large class that might properly be called the "lost." When Jesus was here He recognized this fact, and said, "I am come to seek and to save the lost."

In spite of progress in time and social development this class is still with us. The poor, defectives, harlots, drunkards, thieves, criminals, sinners all, are numbered today, not by thousands, but by millions. They present a pitiable, even tragic scene. They are a running sore on the body politic and a disgrace to present-day civilization. Their suppression and maintenance is a heavy monetary burden on the back of society.

Mr. Eugene Smith estimated that in America during the year 1900, 250,000 were making their living, at least in some degree, by the practice of crime. Their annual income he places at $1,600 each, or a total of $400,000,000. Taxation caused by [illegible] he puts at $200,000,000, besides [illegible] property destroyed; the time, [illegible] labor lost; the private expense entailed, expenses for steel safes, save deposit vaults, burglar alarms, detectives, locks, bars, bolts.

Rev. J. J. Munro, chaplain of the Prison Evangelistic Society of New York, writing in Harper's Weekly, estimates the annual direct and indirect cost of crime in the United States for 1906 at $1,075,000,000, which he figures as follows:

Cost of crime to Greater New York..............	$ 35,000,000
Cost of crime to New York elsewhere	42,000,000
Cost of crime all other States	697,000,000
Cost of crime to federal Government	80,000,000
Criminal losses by fire.......	100,000.000
Custom house frauds......	60,000,000
Wages of 100,000 prisoners in State prisons.........	28,000,000
Wages of 150,000 in jail....	33,000,000

It is utterly impossible to imagine, much less describe, the significance of these figures. They bluntly tell us of an army of 250,000 convicted, condemned and imprisoned criminals. We must imagine an army, perhaps larger and more criminal, still at large undetected and uncondemned. They tell us that it costs us as a nation $1,075,000,000 per annum to apprehend, try, convict and imprison this army of 250,000; **but not a word as to how much it costs us in thieving and fraudulent exploitations by the criminals still at liberty.** And we are left to imagine the mountains of suffering, misery and woe there are involved in and stand back of this army of convicted and incarcerated criminal class. The figures are a silent but mighty comment on the character and justice of our twentieth century, wrongly called Christian civilization. They should cause our faces to burn with shame and drive us to seek the cause of and apply the remedy for the appalling present-day crime.

The other day Grandville Smith, aged 20, stole $24 from his employers to gratify the dying request of his dependent mother. His mother was sick and had but a few days to live. Her heart yearned for the scenes of the old home. She wanted to go back to Philadelphia to die. She made known her heart's wish to her loving boy. He did not have the money nor could he save it from his small earnings to meet her wish. He stole the amount needed to carry out her desire. He said nothing to any one about what he had done, not even to his dear old mother, until after the plan was executed. Then he surrendered himself to the police and confessed to the deed. He is now lying in Moyamensing prison, Philadelphia, as a confessed thief. Is he a thief? Is he a criminal? You may say yes, but Jesus would say no. He did not do it out of the badness of his heart, but out of dire necessity. Jesus would defend and forgive him as He did the poor weeping woman at His feet. He recognized, as we must come to recognize, that the law and well being of **human life** is infinitely higher and more sacred than the **sacredness of property.**

The experience of men like Judge Lindsay of the Juvenile Court of Denver, Colo., in handling the so-called criminal classes confirms the position that human nature is not as depraved as we condemn it to be. Treated with commiseration, placed upon its honor and given an equal chance, human nature, in even the socially damned, shows its divinity. **Human nature under the operation of a social order in harmony with the laws of human nature will show its inherent trustworthiness and dignity.**

It is not God nor so much human nature that is the cause of crime, but a criminal and crime-creating economic social order. Mammonism created crime and criminals in the days of Jesus, and it creates them still. **Capitalism and crime are inseparably linked together.** It tempts the strong and makes them criminal tyrants. It tempts the weak and crushes them under its iron heel. To all men its mandate is "fall down and worship me and I will give you the world with all its power and glory." Those who obey and do its behest most perfectly win out. Those who refuse to do it, or do it blunderingly are condemned or killed.

Let me quote the opinion of a writer who understands the subject thoroughly, and whose utterance deserves wide publicity and serious consideration: "Nearly all the crimes that are committed result directly or indirectly from class rule—from one class keeping another in subjection. **A great majority of the inmates of our prisons owe their conviction to offenses against property.** This ruling class is the state and the state legalizes the institution of private property without which class rule could not exist. Under the capitalist system the means of life, essential to all, are the private property of the capitalist class. **The working class is a dependent class, a subject-class. It is compelled to submit to exploitation and degradation.** The class that owns the property is the class that rules society—the class that writes, enacts, interprets and enforces the law—in its own interests. The institution of private property, 'vested rights,' is sacred to this class, and to transgress its property laws is an offense against the state which cannot be too promptly or too severely punished. Among the essential institutions of class rule is the jail, the prison. The capitalist system could far better spare its national congress and its state legislature, than its county jails and its state prisons. Congress and the legislatures consist mainly of and are controlled wholly by representatives of the capitalist class; the jails and prisons are filled by representatives of the working class. **Private property in the means of life enforces exploitation, idleness, poverty, theft and murder. Under class rule and private property crime graduates steadily from petty larceny to homicide.** The development of private property is followed by a corresponding increase in crime. Hard times multiply crimes. When men, eager to work, are literally driven to beg, steal, or starve, they are cravens to beg and fools to starve. The man who is denied work and would not steal to keep starvation from his child is unfit to have a child. Such a man has the right to help himself in any way he can after society has shut him out of the right to get an honest living. Private property builds the public prison—and peoples it.

"Capitalism and crime go hand in hand. Capitalists are beginning to ask, 'What shall we do to be saved?' The criminals capitalism has created are beginning to threaten its life. The largest penitentiaries are still inadequate. Taxes are increasing appallingly. Every city is infested with pickpockets, thieves, burglars, confidence men—all preying on society. They aim to steal, they are prepared to kill. **They have nothing to lose and a job to gain. The capitalist state refuses them honest employment, but guarantees them a steady job if they will steal or murder.** Most of the efforts to reform criminals and put an end to crime are wasted. Society as now organized is an effectual bar against both. **There is but one way to end crime, and that is to abolish class rule and give all men an equal chance to make an honest living.** Modern machinery has made this an easy matter. No man need to work more than is good for him—and no normal man will willingly work less. My heart is with the criminals—all of them. It matters not what they are charged with, they are at least human and no man is more. In a great majority of cases they are the poor, the friendless and homeless, the victims of circumstances they did not create and could not control. I have been close to them and I know them, and I can vouch that if they lived under an honest system and in a decent society they would be honest and decent men and woman instead of pariahs and criminals. These unfortunate victims of class rule become morally diseased. Their moral perceptions are dulled if not destroyed. They deserve a thousand pities. Society should do most for them because it has done most against them, and they have suffered most. Above all, these unfortunate brothers and sisters of ours—mostly of our own despised labor class—ought to be treated with patience and kindness. That is the very least consideration the society that is responsible for them can show its hapless derelicts and if this be denied them then indeed must the ruling class atone for their downfall with its own calous degeneracy. Until society is prepared to open its doors to these despised outcasts and give them a chance to live it is wasting its time trying to reform them. f I could have my way I am sure that most of them would be reclaimed. All they require is humane treatment. The crimes they committed against society are infinitesimal in comparison with the crimes society has committed against them, and the society of the future—when human beings are civilized—will atone in every way in its power for heartlessly inflicting upon so-called criminals the penalties of its own monstrous crimes."

By destroying capitalism we will destroy the chief cause of crime and criminals. We should do this for the sake of the criminal class itself, for ourselves and for unborn future generations. The salvation of the lost depends upon it. The call today is to help the down-and-outs by personal kindness, and to finally destroy capitalism, the veritable destroyer of the human family. Christians of America, if there is the touch of the Christ in your heart, unite in prayer, sympathy, influence, service and ballot for the destruction of Mammonism and the establishment of the Kingdom of God on earth!

RECREATION

O, hurry, People, hurry!
You are missing all the show!
The great, green earth a-spinning,
The midnight skies aglow,
The whirl of circling seasons,
The dance of flying days,
The scented, shadowy forests,
The still, blue water ways,
The meadows, white like snow!
The meadows red and gold with flowers—
O, hurry, People, hurry!
You are missing all the show.

Why are you waiting, People?
Leave your flat walls and floors;
There's room for everybody;
It's simply all outdoors!
There's time for everybody
To have three months to play;
We needn't work the hours we do,
We needn't work that way;
We can arrange a whole new game
And show our children how—
Why are you waiting, People?
Why don't you do it now?

—Charlotte Perkins Gilman.

FOR YOUNG CRUSADERS

Conducted by M. Kathryn [illegible], 901 W. Main St., Richmond, Va.

Ladies First?

Sometimes Aunt Kathryn gets in a hurry and says something which don't at all express what she means. In the issue of April 18 one of our Young Crusaders, in speaking of his sister and himself, said: "I and my sister," and I said, in parenthesis, "Ladies first, comrade!" Whereupon I received a long and strong rebuke from a comrade in British Columbia! What I really meant was something quite different from what I said or what this comrade supposed. If it had been a girl who had said, "I and brother," I would have been obliged to say exactly what I meant, if it did take longer than I felt at leisure for just then, for no handy little saying would have come into my head to help me slur the matter over. When two or more pronouns are employed it is polite and customary to put the speaker or writer last. Really, I like to think that it is a matter of "in honor preferring one another," as Paul puts it. This is the true foundation of all good manners, etiquette and good usage generally. Because it has become mostly a mere form, and is often not from the heart, is no reason why we should despise the form or neglect its observance. On the contrary, let us put the right spirit into it, and in loving sincerity clothe our good feelings in polite language and manners.

But since I used the saying wrongly and was misunderstood, and since the saying, "ladies first," has come up for a good deal of discussion in connection with the wreck of the Titanic, let us talk about it a little. We all know that an attempt was made to follow the rule laid down by the saying when the great steamship was sinking, and much admiration has been expressed for the men who observed it at the cost of their lives. But there has also been shown a disposition to question its justice, or at least a desire to have its soundness made clearer. I think myself that "parents and children first" might have been a better rule to follow, and would have put husbands and wives next, and yet I think it served a use to have any standard at all, and though women were left behind while men were saved, it was fine that at such a time so many willingly followed a law which is not altogether conventional, as some seem to claim. Observance of the saying, "Ladies first," now seems to rest on the common perception that it is the duty of the stronger to protect the weaker party—yes. But if the time should come when men and women were of equal physical strength, I believe that another sentiment would still hold the saying good. It is rather a deep question to discuss in this column, but I hope Mr. Carr will let it pass this time, because we Socialists are learning to think of things as they affect the whole of mankind, and to weigh and measure in our minds questions even as large and as deep as this. If it does not interest the little ones—why, they shall have their turn.

So why do I think "ladies first" has a meaning aside from the question of strength or weakness? Well, i[illegible]ad sense, men represent the brains—the reasoning power of humanity—while women represent the emotions, or the heart. They stand for that which lends beauty, grace and sweetness to life, and in the perception that this is true, and in acknowledgment of the debt which the reason owes to that principle, the truest, most manly men will always show a special deference to womankind, aside from the special worth of the individual.

If there are any who do not assent to this view, as is possible, I would like to ask them what they want in its place? Do they prefer an "Alphonse and Gaston" relationship between men and women? That seems to me to be the only other one possible, and its absurdity would be as manifest as in the famous cartoons or funny pictures! No, men may defer to women without the loss of dignity, and women may receive the deference without selfishness, or vanity, when the real reason for the thing is understood—and they would gain nothing, and lose much, if they tried to alter their relationship in that respect.

News and Views

By WM. H. WATTS

Wilbur Wright died the other day of typhoid fever, another victim of the capitalist system which gives us dirty air to breathe, dirty water to drink, poisoned food to eat and germ-laden clothing to wear. What genius has not the world lost through the wickedness and folly of individualistic civilization! Not always is the connection so easy to trace, but typhoid fever is simply a filth disease that co-operative and scientific sanitation would banish from the earth. Socialism would have preserved Wilbur Wright for forty years more of useful service to society. The good Lord will continue to "remove from our midst our dear brothers" as long as we continue to violate the divine law of brotherly co-operation and follow the Devil's rule of "every man for himself."

* * *

Six great powers, the United States, Great Britain, France, Germany, Russia and Japan have agreed to co-operate in loaning $300,000,000 to the new republic of China, which is to say that the six powers have agreed to force China to borrow $300,000,000 from the bankers of the powers so that the people of China will be compelled to pay interest to the said bankers on that sum for all time to come, or until Socialism puts an end to the graft. Recognition to the new republic is to be withheld until China has made satisfactory arrangements with the bankers of the powers for financing the new government. Thus the new republic is compelled, under a veiled threat of intervention and partition, to act as constable for the foreign bankers.

* * *

There is not a union distillery in the United States, consequently not a drop of union made whisky. Here in Chicago at the present time certain newspaper pressmen and stereotypers are on strike. Without discussing the merits of this contest be it known that a certain union man was fined by his union $25 for reading a newspaper involved in the strike and considered by these union men as a non-union paper. This same rule applied to the whisky trust would make total abstainers from whisky of every union man in the United States.—American Issue.

The "Issue" also quotes from a government bulletin to show that the average wage paid in distilleries is only $9.19 per week.

* * *

The election of the entire citizens' ticket at the municipal election in Denver, Colo., May 21, including the re-election of Judge Ben B. Lindsey as judge of the Juvenile Court is another evidence of the value on the side of civic righteousness of the woman's vote. Referring to the victory, Judge Lindsey says, "It is the culmination of twenty years' fight. The pillagers and plunderers have been exposed and repudiated as they have been in San Francisco, Pittsburgh, Minneapolis, and other cities. It was a great uprising on the part of an indignant people."—Union Signal.

* * *

Word comes from London that in the past sixteen years the paper mill workers have been endeavoring to secure the abolition of the "long drag" system. This is a system under which employes are compelled to work on Saturday afternoon and night, and in many cases on Sunday.

As a result of this agitation many of the paper manufacturers have consented to close their mills at noon on Saturdays and keep them closed until 6 o'clock Monday morning. Only 10 per cent of the manufacturers have refused to establish this new condition.

But in the capitalist system it is the meanest employer who sets the pace for the rest. Can the ninety per cent of paper manufacturers who have decided to treat their employes half decently compete with the ten per cent who have refused? If not what is the remedy? Answer: Abolish competition; either by public monopoly or private monopoly; just as we choose.

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OPPORTUNITY

They do me wrong who say I come no more
When once I knock and fail to find you in;
For every day I stand outside your door,
[illegible]
Wail not for precious chances passed away,
Weep not for golden ages on the wane!
Each night I burn the records of the day;
At sunrise every soul is born again.

Laugh like a boy at splendors that have sped,
To vanished joys be blind and deaf and dumb;
My judgments seal the dead past with its dead,
But never bind a moment yet to come.

Though deep in mire wring not your hands and weep.
I lend my arm to all who say "I can!"
No shame-faced outcast ever sank so deep
But yet might rise and be again a man!

Dost thou behold thy lost youth all aghast?
Dost reel from righteous retribution's blow?
Then turn from blotted archieves of the past
And find the future's pages white as snow.

Art thou a mourner? Rouse thee from thy spell;
Art thou a sinner? Sins may be forgiven;
Each morning gives thee wings to flee from [illegible]
[illegible]
heaven!

—Walter Malone.

LIFE IS AN ECHO

Life is an echo, far away,
Of singing spheres and dreams unknown;
We are the caverns, where delay
Fragments of spacious voice and tone.
Memory sits upon a throne
Of the shadowy gold of yesterday,
Stringing the beads of shell and bone—
Life is an echo, far away.

—George Harris, Jr., in Harper's Magazine.

ROMAN CATHOLIC SOCIALISTS

The Weekly Record of New Orleans, La., has for associate editor a Roman Catholic named Robert P. Fleming, who is assisted by another of the faith as associate editor, named T. J. O'Hara, and the boss editor is another of the faith named J. N. Breen. The Record is official organ of the Louisiana State Federation of Labor, is Socialist from cover to cover. These Catholics take the hide off of a Catholic priest named Father [illegible], who came to New Orleans and assailed Socialism on moral and religious grounds. Editor Fleming replies to the priest in a two and a half column article and in another portion of the paper gently remarks: "It may be of no particular significance, but McNamara, the dynamiter, was a pure and simple trade unionist, a Democratic politician and a member of the Militia of Christ."—The Texas Rebel.

SHE WOULDN'T GO

Five-year-old Elsie refused to go boat riding and burst into tears when her mother urged, because the boatman called:

"Come along, come along—ride clear around the pond—only five cents for ladies and gents—children thrown in!"—The Continent.

Prof. George W. Kliehege of the State University is an ardent advocate of Socialism and a party member. The comrades are talking of nominating him for Governor.

Rev. H. L. Davenport of the First Christian Church, Leavenworth, Kan., is making clear-cut Socialist speeches, according to the Leavenworth Socialist.

A new definition of "friend" was given by a Manchester school boy the other day in an essay. "A friend is a person who knows all about you, and likes you just the same." If there is anything more to be said on the subject we can't imagine what it may be.—Century Magazine.

What Economic Determinism Means to the Church

By ELEANOR TATE GUEST

Economic Determinism is the first one of the four cardinal principles of Socialism. Reduced to simplest terms, it means only this: Man is first a stomach, then a brain, and last, a soul; and the method by which he supplies the needs of the first and second states, determines his last. To illustrate: The cannibal who kills and eats his fellowmen in order to live, develops a soul which accords with his practice—the soul of a savage. The man who co-operates with his brother to supply their common needs, and lives by helping others to live, develops a soul which accords with his practice—the soul of Brotherhood.

Socialism arraigns so-called Christendom at the bar to be judged by this universal law of development. "Whatsoever a man soweth, that shall he also reap," is never truer than in matters of character, and it is as true of nations as of individuals. Students of history and sociology [illegible] tem. Boasted civilization of America, to what kind of character does your competitive system of economics contribute?

Assuredly we have not gotten very far from the brute method of getting a living in all the centuries that are past. Industrially we have constant warfare in the classes. In order that one may have work, some other one must be left out of work. In order that one may have money, some other one must be made unable to get it. In short, in order that one may live and succeed, in order that he may have food, clothing, and shelter for himself and his family, he must strive to get the better of his fellow instead of sanely co-operating with him for the common good of both.

The baneful effect of such a life on the individual character is what Economic Determinism brings home to the Church. What permanent good can she hope to accomplish in the human heart, while this powerful determining force is allowed to operate in direct opposition to all Christian teaching? It is useless to beg this question, as many do, by citing individual exceptions to the law of Economic Determinism. They are but the exceptions that prove the rule. It cannot be denied that there are individual natures seemingly untouched by the general blight. Otherwise we could not account for a Lincoln or a Tolstoi. Socialists freely admit that there have been rare souls in all ages, who, by great moral exertion and material sacrifice have risen above their environment. Religious ideals have done much to counteract the force of economic law, especially in independent professions. The lives of our women in the home have been more or less shielded from economic pressure, and to this fact, without doubt, is due their acknowledged spirituality and supremacy in matters of heart and conscience.

Not Fatalism

The writers of scientific socialism have taken care not to interpret the principle of Economic Determinism or Historic Materialism in terms of economic fatalism. Engels, foreseeing this quibble, asserts that neither he nor Marx can be so interpreted. He says, "When anyone distorts this principle so as to read that the economic factor is the sole element decisive in history, he converts the statement into a meaningless, abstract, absurd phrase."

So it is, that after all allowances have been made for counteractions and jolts to the economic machine which result in the occasional throwing off of an unharmed specimen, the general run of humanity grinds on to the bottom of the chute hopelessly commercialized and desouled by the process. The fact remains unchallenged that the practice of selfish cannibalistic methods in daily business life tends to produce character that is impervious to Christian impulses. And furthermore, they render the ideal of brotherhood and the Golden Rule utterly impracticable and impossible.

Therefore, if the church would create a high and spiritual type of character, it must unsparingly condemn our present iniquitous system, and uphold the forces which seek to establish [illegible] livelihood.

Artificial Piety

The modern church has ignored the imperative first need of man—perhaps in order to ignore also the unchristian system by which it has necessarily been supplied—and limited its activities to the purely spiritual and supernatural side of man's nature. "Give us this day our daily bread," has been interpreted to mean not bread at all, but a kind of "spiritual manna from on high." The church has magnified the spiritual nature of man at the expense of his temporal welfare, until it has created an abnormal and artificial kind of piety, based on the false supposition that real spirituality can exist without an adequate physical and moral basis.

It is this first need of a solid physical man, and second, of a morally sound con[illegible] man, that should engage the attention [illegible] church, before the third state of spiri[illegible] can in any sincere sense be cultivated. "First the natural and then the spiritual," is the Biblical order. Moral, and even political leaders admit this law. Theodore Roosevelt declares that "Upon material well-being as a foundation must be raised the structure of the lofty life of the spirit." Socialism proposes an economic system which offers this foundation, without which soul development is impossible to the average man.

The minister of the gospel who does not take into account this "material foundation" which determines the development of the spirit, has lost the practical side of his religion, and confined his labors to that proportion of our people who have already acquired a certain degree of material well-being. No wonder that so many of our churches degenerate into mere social clubs! For the poor and dispossessed of earth the minister has no message, no spiritual uplift. The only appeal he can make to them is through the avenues of superstition and the fear, not the hope, of a future life. There is no hope in the world, no chance for development of "the kingdom within you," which is the earnest of a life to come. Why? Because [illegible] ministers and such churches either re[illegible] grant, or utterly ignore the conditions [illegible] sary to the development of the higher life in man, and the higher senses resident in mind and soul cannot waken to fruitful and beneficent activity until the lower and immediate wants of the body are supplied, and the physical man is at ease. Then will the mind and soul stir, and reach, and climb.

But still ministers preach the higher life to congregations, the larger part of which are so harrassed in mind and ill at ease over unsettled business relations that they have no place for thoughts of God and the higher life. When the perfunctory duty of church attendance is over, these hustle home to plan and scheme how to make one dollar do the work of two, or to drown their thoughts in sensational reading. It is of no use to preach God and heaven to minds distracted with the bread-and-butter question.

How to Save Men

The first step in awakening the spiritual nature of a starving man is a bowl of nourishing food, and the second is a respectable job. He who would minister to the souls of men, and does not, by voice and vote fight for the indispensible physical and material foundation of the life of the spirit, must not grumble if his pews are only half filled and that by the self satisfied possessing classes of society. But even with these his mission is doomed to failure, **because he does not dare to attack the immoral methods by which their positions of ease and competence were won.** He seems to take it for granted that brotherly love is the fruit of a cannibalistic system of economics, and that he can gather figs of thistles. O, that our ministers had the courage of the prophets of old to attack the strongholds of Mammon! **I cannot understand how a live man can be content to preach a partial gospel to a part of the people.** It is indeed a most partial gospel which takes no account of the physical and industrial life of man and their effects upon character. Jesus healed the whole man, and applied His gospel to every activity of life. **What an absurd farce our boasted Christianity becomes when we are admonished on a Sunday to exalt the ideal of service to fellow-man over profits to self, and then are confidently expected to exalt profit over service the remaining six days of the week, in order to pay the butcher, the baker, and the minister.**

Employers are expected to pay their employes the smallest wages which they can be forced to accept, to manufacture cheap, and to sell dear. It is openly acknowledged by professing Christians that the Golden Rule has no place in commercial affairs. Men know that the established system of economics in our land forces them to compete with their brothers for a living, and yet they masquerade as Christians. What can be said of the spirituality of such a people? Is it any wonder that it is on the wane? **Economic determinism holds the secret of the church's failure to save men. No spiritual life worthy the name can be cultivated in an individual who remains a consciously active unit in a corrupt social system.**

It is thus that economic determinism explains alike the beggar at the rich man's gate and Judas at the Lord's table. Both are the legitimate offspring of our capitalistic system of economics. For the beggar, the capitalistic church has nothing but empty alms, but for Judas it has the holy sacrament.

Changes Taking Place

Neverthelss, the normal man despises a hypocrite, and the evasive tactics which are practiced in many of our pulpits with their stultifying concessions to mammon are repulsive to honest people. What wonder, then, that so many ministers, and even churches, are demanding that our competitive system be replaced by a co-operative system? That private ownership of public necessities for private gain be replaced by public ownership—for the more abundant life for all?

By supporting the Socialist movement these are signifying a sincere desire to feed the hungry, clothe the naked, and to set free them that are bound, to allow the laborer all of his hire, and to keep back none of it by fraud. They acknowledge that the earth is the Lord's and the fullness thereof belongs to all of His children; that its treasures of coal, iron, oil, gas and water should not be monopolized by a privileged few for the exploitation and physical impoverishment of the many.

Only such ministers and such churches can repudiate the charge of fostering a hypocritical and artificial religion, and can satisfactorily deny the accusation that they "devour widows' houses, and for a pretense make long prayers." Such churches see in Socialism an open sesame by which Christianity can be made a practical force in the everyday life of men, and through which the development of a true and normal spirituality is possible.

The Encyclopedia Britannica tells us that the ethics of Socialism and the ethics of Christianity are identical. Who then can doubt that, when all our wheels are turned on the ethical principles of Christianity and our laborers are housed and paid and educated on those same ethical principles, when the aged, the sick and the sinning are also cared for on those principles, and no man is allowed to exploit his neighbor under the law, the spiritual life of man will develop into a corresponding nobility that shall accord with his practice?

Preachers and church members of America, what thrall is holding you back?

The Short Story

A COLONIAL KERCHIEF

By Fannie G. Tilton. Read Before a Meeting of the Daughters of the American Revolution

One stormy evening I sat before the fire reading an article on "Conservation," and stopping now and then to gaze into the flames, as I compared the nation's conservation with that of Nature.

I thought of the sunshine of bygone ages conserved in the vegetation of those days, thence converted into coal, to be released for our comfort and benefit in the present day. I thought of our continent, conserved throughout the centuries while nations rose and perished, its fertility increased year by year, as the forests and smaller vegetation grew and decayed, until the time was ripe for the white man's occupancy.

Thence my mind naturally reverted to the small crude beginnings of our own great nation.

Here there came a fierce blast of wind, dashing the sleet against the window and forcing open the door.

I hastily closed the door, then turning low the light I sank back in my chair and thought of the beginnings of our own government—of the Puritans, the Dutch, the Quakers, the Catholics, of their quaint manners and customs and of the great courage and resolution displayed by their grandchildren in defying the mother country and declaring their independence.

As I mused with half closed eyes I slowly became conscious of a blur of light on the opposite side of the stove.

While I gazed at it, idly wondering what it could be, it gradually assumed the shape of the kerchief and cap worn by our Revolutionary grandmothers, then the whole Colonial costume came into view and lastly, the face became visible, and I realized that my great, great grandmother was before me.

"Now," I thought, "I shall have the longed for opportunity of learning at first hand the point of view of our ancestors."

Even as the thought passed through my mind, she whipped out her knitting work from a capacious reticule at her side and began in a thin, far-away voice, not unlike the wind about the corners of the house of an autumn evening: "Wa'al, darter, how air ye?"

"Er—ah—I'm quite well, thank you," I replied primly, wondering what might be the proper way of addresing a shade—should I inquire after her health? However, she didn't give me time to wonder long, for she continued:

"I've been watchin' ye quite a spell now, an' seems to me you're wastin' your time. Why don't ye git our your knittin' ef it's too dark to spin?"

"Oh, we don't kint or spin or weave now," I replied, "all that work is done by machinery. Why, one loom in the factory does the work of about fifty women at once now."

"Don't knit ner spin? Dew tell! Then how dew you put in your time?"

"Oh, we have plenty of occupation, from scrubbing and school teaching to bridge whist clubs and charity work."

"Wa'al, as fer scrubbin', ther was plenty of that in my time fer women, an' I reckon ther allers will be—but school teachin! W'y, gals wasn't even allowed to go to school then, let alone teach! The world hes moved some. But Bridges we left to the men—an' charity? If one person kin do the work of so many, of course she gets the wages fer it, what need hes any one fer charity?"

"Er, well, you see, she doesn't exactly get wages in proportion to the amount she produces after all, because the owner of the loom gets a big share of it, and less than one-tenth of us nearly three-fourths of the wealth of the Nation."

"Humph! That wasn't what we intended when we declared that 'all men was created free an' equal.' I dunno but what you might as well be payin' tribute to Ol' King George as to your own countrymen! So in spite of all the timber an' land an' workers an' so on, there's still poverty among ye. I s'pose then, your statesmen air studyin' haow to defend the people from poverty. 'Cause it's jest as bad to see your child starve to death as to have it skelped by an Injun er took prisoner by the Britishers."

"Ah—er—just so," I replied, "and they probably will formulate some plan whereby every one who wishes work will be given employment, as soon as they get the monetary system and the tariff question settled."

"The teriff! You don't mean to tell me thet that ol' teriff is still botherin' humanity!"

"W'y, I remem'er when us Jerseyites couldn't send a load o' potatoes down to York without havin' to pay a duty on 'em an' we couldn't git our shoes back without another tax. Of all senseless things in guv-ment that seemed to me the wust."

"O, well!" said I, "you know the duties between the states were abolished long ago, but the tariff walls between the Nations must be a wise provision of Government, because nearly all the Nations have them and of course the men who make a specialty of such things must know what's best."

"Mebby so—an' what does the Gov'ment do with so much money?—Looks like they'd be some left to divide up among the people."

"O, the Government has use for immense amounts of money!" said I. "About sixty-eight cents of each dollar of the Federal revenue goes for military expense."

"The milingtary, eh! We used to hev gineral trainin' day once a year but I don't know as it cost any great sight. Do you reckon it's wuth all it costs?"

"Why certainly, what would other Nations think of us if we didn't maintain an up-to-date army and navy?"

"Wa'al, I dunno as 'Id care what they thought. Would they do anything for you?"

"Um—well—probably not—we've begun all our foreign wars ourselves so far, and we could raise a large army of volunteers in case of need. But the navy makes a good market for steel—take the Dakota, for instance, $7,000,000.00 worth of steel and labor, etc., in it, and in ten years or so it will go out of style and be discarded making demand for more of the same products."

"My stars! All that money an' only good fer ten years! W'y, looks like if all that iron was made up into pots and kittles 'twould last all the poor folks their life times to bile their dinners in. I'm 'fraid we didn't do sech big things after all when we jerked loose from Ol' King George. It don't do a pu'son much good to say they're free if they've got to be slaves to toil all their lives. Ol' Toil is a mighty hard master, too. Wus than King George. He don't give his slaves no time to develop their minds—jist their muscles, which makes 'em better slaves, I s'pose. How come them few men to git hold of so much of the wealth? Be they more industrious than the rest of ye? er more savin'? er smarter?"

"N-no," I replied; "quite the contrary, I believe, but they have been shrewd enough to get hold of certain natural resources and the means for their transportation. The laws have also favored these immense accumulations."

"It does beat all," she ejaculated, "An' what are ye goin' to do about it?"

"That's a hard question, Grandmother," I answered; "when you began the Revolution, when you threw the tea overboard and resisted the stamp act and memorialized Parliament, you had no idea you were beginning a complete separation from the Mother Country. Even so, we are striving for various reforms, in the tariff, conservation, woman suffrage, initiative and referendum, etc., scarcely knowing whither they may lead. But of this much we feel sure, they will all be settled right at no very distant day, for this Nation, born in the throes of the Revolutionary War, with good heredity from the Puritans, Quakers, Catholics and Huguenots is bound to choose the right even as a child of good parentage will develop a good character after perhaps many youthful mistakes."

"Huh! 'Pears to me like the 'youthful mistakes' of this Nation are lastin' pretty well into it's maturity."

"Oh, but Grandmother, all the battles can not be won in a day. You had your Valley Forge before Cornwallis surrendered.

"These questions will all be settled rightly, even as was the slavery question, after long debate. Then 'Nation shall not rise up against Nation, neither shall they learn war anymore.' It may not all come to pass in this generation, but the signs of the times indicate"—here there came a fierce blast of wind which rattled the windows and woke me from my doze. Turning up the lamp, I looked over toward the chair where my grandmother had been sitting, but there was nothing there except the paper, from which I had been reading the article on conservation.

However, the paper was lying against the back of the chair in a way quite suggestive of a Colonial Kerchief.

SOCIAL SERVICE AND SKIN GRAFTING

By Rev. James L. Smiley

The Christian church is stirring with a new impulse to do "Social Service." Its activities, however, are chiefly of a parochial character, dealing with the moral uplift of the neighborhood. In this way we have developed the so-called "Institutional Church," with kitchen, gymnasium, industrial and recreation halls. These splendid equipments are so satisfying to some minds that they profess to see in them the means of the ultimate regeneration of all human society.

They liken the planting and spread of institutional church centers to the process of skin grafting. As the surgeon transplants little pieces of skin from a heroic friend to the patient, and eventually these little pieces spread and cover the wound, so these hopefuls imagine that parochial charities will ultimately cover the whole surface of human society and heal all our social infirmities.

To correct this sweet illusion is the task of the Christian Socialist. We do not for a moment disparage parochial charities, but we do say that they fall far short of the work of social regeneration. What would be thought of a surgeon who carefully selected and applied the little skin grafts, but paid no attention to the physical condition of the patient? Such unscientific conduct would be promptly censured.

Likewise the church is liable to the censure of thinking men when it spends all its energies upon the skin grafting, but neglects to treat the body politic.

The very mention of politics, however, as a subject for church surgery arouses instant protest. "Hands off!" cry the designing politicians, and "Hands off!" echo the deceived Christians. This sensitiveness is but the usual cry of the burned or wounded patient. His sore is too painful to be touched.

We reply that the church is the chief physician ordained of God to cure the body politic. It is not indeed to meddle in the non-moral affairs of the state any more than the surgeon in the non-physical affairs of his patient. But, in either case, the physician is to do his utmost to cure the malady which pertains to his professional skill.

What, then, has the church to do with the body politic? Simply to cultivate a vital morality in it, while cultivating a vital morality in every individual member of the parish. We need social righteousness, otherwise individual righteousness has no healthy surface upon which to grow. While we preach individual observance of the Sabbath, we must insist upon municipal and corporate respect for the seventh day rest for the laborer. The municipality that neglects to give its policemen, firemen and watchmen a full day's rest every week is as culpable as the corporation that runs its plant unnecessarily on Sundays. And the church that neglects to demand this merciful provision is an accomplice in the crime. Likewise, the Christian community which looks on indifferently at the under-paying of wage-earners, comes under the condemnation of the psalmist: "When thou savest a thief, thou consentedst with him" (Psalm 50:18).

Let us take a concrete case. A useful institutional church has been planted near the wharves in Baltimore. The minister in charge has set himself assiduously to the task of uplifting the morality of the neighborhood. He contends that the degradation of the people is innate. While he gives utterance to such sentiments a strike of the stevedores is dragging its weary length because the shipping companies refuse to give a 5-cent-per-hour increase in wages or to recognize the union. A government investigation revealed the painful fact that, owing to the irregularity of employment, some of these longshoremen received as low as six dollars a week.

Suppose the church should preach to these shipping companies, "Thou shalt not steal," the preacher might meet the fate of John the Baptist, but the institutional church in the neighborhood would grow apace, and would eventually be supported entirely out of the increased wages of the workingmen.

When the church takes this comprehensive view it will get a true perspective of its social mission. It will become, as God intends, the custodian of public morals. Then, woe to the public official who presumes to make merchandise of his office! Woe to the employer who overworks or underpays his employes! Woe to the Competitive System, which is actually the culture-ground of anti-Christian methods!

When the church is fully aroused it will learn that the radical cure lies in the adoption of the Co-operative Commonwealth, and that Socialism is unquestionably the economic expression of genuine Christianity.

SCHENECTADY

Politicians Dazed by Socialist Mayor Lunn's Success

(From the New York Call.)

"Thunderation!" cried one of the best known politicians in Schenectady to a group of business men last week, "the Socialist administration is stronger with the people today than it ever was before. How are you going to beat it?"

The average man has a fairly vivid picture already of how the politicians are going to "beat it"—but not in the way this particular gentleman had in mind, comments the Citizen. There is nothing mysterious, however, about the situation. It was pretty well explained by Mayor Lunn before last election:

"The Socialists believe in doing things for the people," he said; "the politicians believe in doing the people for things."

This week has furnished a few more examples of the do-things program which should make things more clear to Mr. Politician. They are only little things, but any one of them would have been considered a revolutionary innovation a few years ago.

The presence of Prof. John Nolen, the famous landscape artist, in Schenectady Thursday, meant a great deal to the city. It was the first step in the program for a comprehensive park system, but it was not more than that, as Professor Nolan took preliminary observations for a general plan of beautifying the city at small expense.

The landscape architect is a professor at Harvard University and has frequently been consulted by the United States government, having planned government improvements in Porto Rico and Cuba as well as Washington and other places.

Saving the Babies

That the city, through the department of charities and the bureau of health, would now begin to teach the science of nursing babies was one of the week's news items which would have been altogether unthinkable a year ago. Miss Catherine Quinlan, city maternity nurse, will have charge of this important work, assisted by Miss Catherine Lynd and Miss Anna Magee.

A "Children's Health League" has already been organized and girls will be taught how to take the best of care of their little brothers and sisters, while mothers will be helped as far as possible in the scientific care of their infants.

Membership in the league will be confined to girls attending the public schools. Every girl who joins will receive a certificate of membership, reading:

"Issued to ——— ——— in token of her agreement to do all in her power to carry out the purposes of the league in protecting and improving health."

At the top of the certificate will be the name of the league between two medallions. One medallion will show the seal of the City of Schenectady; the other will display a picture of a medal given to Commissioner Kruesi a couple of years ago when he was in Berlin as a delegate to an international conference over methods for the prevention of infant mortality. Around this medal will be the words: "Let the Community Foster Its Fundamental Wealth—Humanity."

Plan for Free Gardens

The experiment of farm gardening, conducted by the department of charities, has assumed even greater importance than in the original plans. The department is receiving applications every day for garden plots, which are set aside without charge, for individual cultivation.

In appreciation of the work that is being accomplished, more than thirty additional acres of excellent garden land have been loaned to the city this week by two public spirited citizens, A. B. and James C. Van Voast. The department of charities, through this generous offer, will be able to do more good than it could do by doling out thousands of dollars in the old-fashioned way.

The opening of the city playgrounds is just now giving another explanation of Mr. Politician's quandary. That Schenectady children are to have the best time of their lives this summer is a foregone conclusion. The proposed introduction of folk dancing on all the playgrounds is one of the new features which is arousing enthusiasm.

That the playground fund was augmented Thursday by $500 donated by Barnum & Bailey's circus, after being allowed to exhibit in the city, is an incident which helps Schenectady to understand just what is constantly occupying the administration's mind.

Commissioner of Charities Walter R. Kruesi is planning a municipal lodging house, which will be a decided departure from the usual treatment afforded homeless persons by municipalities.

There is an item in this year's budget of $1,780 for the establishment of a free lodging house. The item includes $350 for the salary of an attendant for 175 days from November 1 to April 24, and about $600 for coffee, rolls, milk and sugar. The remainder will be used for other items in the maintenance.

It is Mr. Kruesi's idea to give the lodgers spring cots and blankets. At night and in the morning they will be served with biscuits, bread or rolls and coffee.

.The commissioner said the place will be run in connection with the city's free labor bureau and that all applicants for lodgings will be allowed to remain there a reasonabe length of time or until work is secured for them through the city labor bureau.

POOR PROXY

A gentleman who was once stopped by an old man begging, replied: "Don't you know, my man, that fortune knocks once at every man's door?"

"Yes," said the old man, "he knocked at my door once, but I was out, and ever since then he has sent his daughter."

"His daughter" replied the gentleman. "What do you mean"

"Why, Miss Fortune."—Flashlight.

THE REFINER'S FIRE

He sat by a furnace of sevenfold heat,
As He watched by the precious ore;
And closer He bent with a searching gaze
As He heated it more and more.

He *knew He had ore that could stand the test*
And He wanted the finest gold
To mold as a crown for the King to wear,
Set with gems of a price untold.

So He laid our gold in the burning fire,
Tho' we fain would have said Him "Nay,"
And *He watched the dross that we had not seen,*
As it melted and passed away.

And the gold grew brighter and yet more bright,
But *our eyes were so dim with tears*
We saw but the fire—not the Master's hand,
And questioned with anxious fears.

Yet our gold shone out with a richer glow
As it mirrored a Form above,
That bent o'er the fire, *tho'* unseen by us
With looks of ineffable love.

Can we think that it pleases His loving heart
To *cause us a moment's pain?*
Ah! no, *but He saw thro' the present cross*
The bliss of eternal gain.

So He waited there with a watchful eye
With a love that is strong and sure
And *His gold did not suffer a whit more heat*
Than was needed to make it pure.

The Socialist Crusaders

Conducted by A. F. Moseley

All the reports of the Socialist Crusaders for the past month are in. Under the leadership of Comrade Dr. A. F. Green, of Ohio, the Socialist Crusaders more than trebled its membership of the former month. Comrade Green and other officers of the Socialist Crusaders neither retire nor discharge you, but continue you on the roll of honor and expect you to do more than ever before. No long good-byes, no sad farewells in the Socialist Crusader ranks; it's come on up the hill, Comrades, where life's breezes blow. We have not finished until we can say, "I have fought a good fight; I have finished the course; from henceforth Socialism fills all the earth!"

Wanted—20,000 loyal men, women and children, Comrades all, 20,000 who know the value of the **Christian Socialist** as a propaganda paper, who have a vision of the coming Socialist days and who are not afraid to work and sacrifice for the realization of this ideal, to send one annual sub, six-month sub or a three-month sub, and request the **Christian Socialist** to apply it toward an enlistment in the Socialist Crusaders.

Two dollars' worth of subscriptions puts you in the Socialist Crusaders with a credit of 50 cents in our literature.

"Awake, awake, the day is dawning bright,
Awake, arise, and gird you for the fight!
Your foes shall in terror from you flee,
For right shall gain the victory.
Faithful comrades, be not faint hearted,
See the valiant thousands gathering,
Clothed with truth and loving kindness.
We shall overcome the foe."

Attention to reports:

"Dear Comrades: Here's my other dollar. Enroll me as a Socialist Crusader and send paper one year to enclosed address. Faithfully for the revolution. W. R. Clarke, N.Y."

"I am well pleased with your paper. It fills a place that no other paper does. Please accept my thanks for the good I derive from reading it. I intend to get out and work up a club of subscribers. John Chalson, Texas."

"I believe yours is the paper needed to awake the church people. F. Arthur Ravine, Ontario."

"Please send me 30 **Christian Socialists** this week. I am going to make the **Christian Socialist** grow here, not for profit for myself. I will give all above cost of the papers to the boys who sell them. Geo. W. Nutter, Ind."

This Comrade gets the papers in bundles and has boys to sell them.

"Dear Comrades: The **Christian Socialist** is a welcome weekly visitor in our home. I want to become a member of the Socialist Crusaders. This is my first effort. Will do what I can to get subscribers to the amount of $2.00, as is required. We live in a sparsely settled place, yet there are quite a number of Socialists in the county. Wishing you success, I remain, your boy friend, Clay Townsend, Kansas."

Hurrah! for the boys. Our Young Crusader sends five three-month subs and he is going after more.

"You will find enclosed postoffice order for eight subs. to the **Christian Socialist**, which I got in two days, in addition to 77 for the Appeal and 33 for the Rebel. With bright hopes for the future, I am, fraternally, D. G. Wilson, Texas."

Comrade, no doubt in my mind but that you have caught the vision. Keep it up and pass it on.

"Am now sending you my renewal to a paper I cannot do without. All my spare time and conversation are devoted to Socialism. I always speak a good word for the **Christian Socialist**. Fraternally, E. Wears, Fla."

"We are taking several Socialist papers, but consider the **Christian Socialist** one of the best. Yours for Socialist and the uplift of humanity."

"Quite accidentally, the **Christian Socialist** fell into my hands about two years ago. I have comparatively little time for reading, but I must manage from time to time to read your inspiring messages. The **Christian Socialist** is a paper that I can recommend unhesitatingly to anybody and everybody. Mrs. Phoebe Gardner, Ky."

"We are getting the preachers interested. One brother is almost over the fence; at least, he is reading. A few weeks ago I was invited to speak from a pulpit on Socialism and the rum traffic. I accepted and handled the subject apparently satisfactorily. Some of the congregation got a new idea or two on Socialism. Each was given the Prosser Special, Strobell's 'Christian View of Socialism' and 'Young's. Rational Prohibition.' They are all Prohibitionists and I think will soon be Socialists. Yours for the Kingdom. E. K. Lessig, Pa."

Generally a man who votes the Prohibition ticket is a man of honor and his conscience has been aroused. If the truth of Socialism is put before this man in its true light he will walk into it perfectly naturally; men who have a conscience, men who think and men who dare to stand for truth and justice, the world waits for you.

"Perhaps I could have resisted the gentle, persuasive reminder to rally to the 'Spring Ingathering,' but my hard shell was not proof against that 'Save Our Souls' sermon by Rev. Adams in last week's issue. I must have a bundle to melt other hard hearts or selfish, ease-loving ones. It is a splendid appeal and a great thing for Socialism. I prize your paper above everything else that comes in my mail. Yours for God and humanity, Mrs. E. T. Guest, New York."

This Comrade sends for a bundle order and two three-month subs. I wish every one who reads this would "Go thou and do likewise."

"Through the kindness of some one you have been sending me the **Christian Socialist** for a few months. It has pleased me to such an extent, at any rate, that I desire to have it continued and thus enclose $1.00 for year's subscritpion. Rev. J. C. Schwitzer, Canada."

Again we say the **Christian Socialist** does the work. Many ministers who now oppose Socialism, when they understand it will, if need be, die for its cause. Don't damn a preacher until you have given him a chance to prove himself. Send him the **Christian Socialist** for six months. You will have an opportunity to judge him then.

"Wheresoever the search after truth begins, there life begins; wheresoever the search ceases, there life ceases."—John Ruskin.

FOR YOU

To induce as many as possible to **RENEW** their subscriptions in advance, **NOW**, we offer either one of the following premium inducements for each annual subscription at $1.00:

(1) A beautiful crimson cloth-bound copy of Moyer's "Songs of Socialism," (2) three copies of Thompson's "Christian Elements in the Socialist Movement," (3) Vail's "Principles of Scientific Socialism," (4) "The Golden Rule Republic," (5) "Maud Muller's Ministry" (a novel), (6) six copies of the "Socialist Campaign Songs," (7) Spargo's great vocal solo, "The Torch of Liberty," with piano accompaniment by Platon Brunoff, (8) or any other 25 cents worth of our literature. Unless you renew before your subscription expires we cannot send the premium.

Do you know that if 5,000 comrades would **RENEW** this week, we could do wonderful things this campaign and stir the whole nation to study real, effectual work for Social righeousness?

CAN YOU?

Help us to publish more Christian Socialist books, and to sustain the **Christian Socialist** by becoming a stockholder. Ten dollars will buy you a share. Some could take several. If five hundred comrades would take one share of stock each this month, our troubles would be over for awhile, and we would be able to do a great work for social justice and the Revolution. Can you take a share? or find the one who can? Do it now.

WILL YOU?

If others can give their millions to the church, to colleges and to other good movements, we ought to be willing to give our tens, hundreds and thousands to bring into practical operation all these principles of justice, truth and righteousness, the Co-operative Commonwealth, the real Kingdom of God on earth.

Let this month of June be a sacrifice month of ONE DOLLAR each of every Christian Socialist reader—an investment in the greatest missionary movement in the world, the greatest of all campaigns for God and humanity.

See our bargain offers, last page, and help yourself while helping this paper and the great cause it stands for.

ALSO, NOTE THIS

For 25 cents we will send the **Christian Socialist** till Nov. 21, **TWENTY WEEKS, FIVE MONTHS**, if you accept this offer at once.

This carries the new subscriber beyond the great campaign and the reports of election, **COVERING A TIME OF SUPREME IMPORTANCE.**

ONE DOLLAR will send this valuable paper to **FOUR OF YOUR FRIENDS.** If Socialism is worth a dollar to you, and if your friends are worth 25 cents each, you will not fail to respond to this great offer at once.

Notice the bargains on last page. You need the books; we need the money. Let us get together.

SOCIALISM FOR 50C.

John Spargo's book, "Socialism," published by MacMillan, N. Y., has been reduced from $1.50 to 50c, net. Postage, 10c extra. A valuable book for the price. Order of the **Christian Socialist.**

MONOPOLIES AND TRUSTS

Richard T. Ely's helpful book on the above topic, regular $1.50 size, published by MacMillan, is now obtainable for 50c net, postage 10c extra. A great book for the price. Order of the **Christian Socialist.**

AN EXAMPLE

"Willie," said the mother, sorrowfully, "every time you are naughty I get another gray hair."

"Gee!" said Willie; "you must have been a terror. Look at grandpa."—Ladies' Home Journal.

LAUNDERED

"All new arrivals are washed," explained the warden of the prison.

"And if they make a fuss?"

"Then they are ironed."—Sacred Heart Review.

THE SEX LIFE

Four Notable Books by Dr. Edith Lowry

TRUTHS FOR BOYS. A sweet, pure, fascinating, helpful book, which every boy from 10 to 16 years of age should read. Parents should read it also and talk the matter over with their boys. This book is of priceless value, beautiful, true, needful. 55c postpaid.

CONFIDENCES FOR GIRLS. Just what every girl from 10 to 16 years of age must know to develop chastity and nobility. In exquisite taste. Of vital importance. Mother and father will be equally interested and delighted by it. 55c postpaid.

HERSELF—A BOOK FOR WOMEN, young and old. The importance of this book to girls and women cannot be overstated. Tells what every woman must know for her self-protection. Plain, tactful, instructive, startling. $1.10 postpaid.

FALSE MODESTY. An earnest appeal for the education of the young in matters pertaining to sexual health and purity. Full of helpful information. 55c, postpaid.

ALL FOUR OF THESE BOOKS (worth $2.75, postpaid) FOR $2.50, POSTPAID. Every family should have them all.

The Christian Socialist especially recommends these three books in the interest of purity, health, happiness, honor and success in life for both boys and girls. Order of the Christian Socialist, 5443 Drexel Ave., Chicago, Ill.

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Please do not send stamps for subscriptions or bundle orders above 50 cents. Do not send personal checks for less than $10.00, as we have to pay exchange on all checks, unless you add 10 cents for exchange. We cannot be responsible for any money sent in letters. Use bank drafts, postoffice money orders or express orders.

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"TO BE OR NOT TO BE"

Whether to issue the **Christian Socialist** every week with 8 full pages, or to return to the twice-a-month plan—that is the question.

The answer is wholly in the hands of our readers. The returns last week were good enough to keep the weekly going; and if you continue to do that well, we will be glad.

We must have more subscribers. Have you done your part?

We must have more money with which to pay debts and to publish books. Will you take a share of stock or send a donation this week?

KEEP IT GOING

Many have written endorsing our attitude concerning the recall of the discredited campaign manager; and we are thankful that very few wrote condemning our position. Some of these frankly argued for free love against marriage. Of course, we expected such to oppose us. Some said: "We are opposed to Barnes being campaign manager—but do not make a fuss about it!"

Now if one is really opposed to such a thing why not really **OPPOSE IT** and not oppose those who do oppose it?

Those who are really opposed to having a national official who is guilty of what Barnes has been proven to be guilty of should "get busy" at once with their state and national officials on the subject. No sense or justice in kicking at us—**kick the other way.**

SUNDAY SCHOOL LESSON OMITTED

The S. S. lesson due to be printed in this issue is omitted for two reasons: A review of the last quarter's lessons is always unsatisfactory; so much so that some schools substitute for it a temperance lesson or something else. If your school has a quarterly lesson review, you can look over back numbers of this paper and prepare by reading the excellent lessons for each Sunday. The second reason is the need of space in this issue for other matter.

It is the limit—ne plus ultra—the list of book bargains on last page.

EXTRA FINE

The July 4th issue will be an exceptionally interesting and effective propaganda number. A great, glorious, striking and terrible article on **"THE REIGN OF THE WORKING CLASS,"** by Comrade Carr, and a prize Socialist story by Mrs. Holmes will be the leading features. The paper will contain either 8 or 16 pages, and will have many splendid matters besides those above mentioned. Get ready for a big bundle. One cent per copy in small bundles; 500 copies, $4.50; 1,000 copies, $8.00.

Barnes Case Referendum

Chance for Socialist Locals to Save the Party Shame and Loss

Socialist locals have already made motions to have a national party referendum on the recall of Barnes. Every comrade who favors the recall of Barnes should bring the matter at once before his local. Have a special meeting called, if necessary. **Act quickly or the time for seconding the motions of Locals Poplar Bluff, Portsmouth and Branon will be gone. Have your local second all three of these motions, so as not to divide forces.**

NOW IS YOUR CHANCE TO STRIKE A TELLING BLOW FOR THE HONOR AND SUCCESS OF THE SOCIALIST PARTY.

The editors of the **Christian Socialist** have done about all they can. **THE MATTER IS NOW UP TO THE PARTY MEMBERS TO ACT THROUGH THEIR LOCALS AND THEIR STATE ORGANIZATIONS.**

Comrade, be brave and true, and **DO YOUR DUTY** in this matter **NOW.** Send your branch's second to John M. Work, National Secretary.

Read the following from the national bulletin and **act at once.**

PROPOSED REFERENDUM.

"Poplar Bluff, Mo., June 12, 1912.

"The Socialist Local of Poplar Bluff, Missouri, in special meeting assembled on June 11th, 1912, adopted the following resolution: That we demand the recall of Comrade J. Mahlon Barnes as Campaign Manager and call for National Referendum of the membership of the Socialist Party.

"32 members in good standing on June 1, 1912."

"Portsmouth, Ohio, June 10, 1912.

"Portsmouth Local of Socialist Party of Ohio, 100 members in good standing, requests seconds for the following motion: That we demand the resignation of Comrade J. M. Barnes as Campaign Manager of Socialist Party for 1912.

"Regular session held June 9, 1912."

Branon, Texas, Local No. 1,093, moves that J. Mahlon Barnes be at once removed as Chairman of the National Campaign Committee and that the National Campaign Committee be instructed to name his successor with the sanction of the presidential and vice presidential candidates.

Comment by Local Branon.

We do not wish to bring on a fight merely because of the personal failings of Barnes, but this is no longer a personal issue. It has become a matter of principle.

Here we have a man who resigns as National Secretary under fire, after the National Executive Committee does its level best to keep him in office. However, it is shown beyond the shadow of a doubt that though married he has been living in adultery with another woman, and so he had to go, willy nilly.

Later on this man seeks "vindication" by accepting the nomination for National Executive Committeeman. He is defeated.

Then in the last moments of the national convention when all is confusion, a motion is railroaded through, without previous warning that such a move was on foot, creating the office of National Campaign Manager especially for this man, an office that now has GREATER IMPORTANCE while it lasts than any other national party office. Those delegates who would have opposed such a move—and it later developed there were many—were taken off their guard.

So Barnes is once more foisted upon the party against its will, through the machinations of a few old-time members of the N. E. C. who do this because they do not wish to admit that they were in the wrong when they tried to suppress the charges against Barnes and, perhaps, because they are tied up with Barnes in other ways.

We dare not believe that if this matter is properly brought to the attention of such clean, upright men as Eugene V. Debs and Emil Seidel that they will approve of such a man managing their campaign and we call upon them and upon every decent comrade in the nation to take a prompt and fearless stand against him.

We believe that but for the suppression of the stenographic reports of the Barnes investigation by the N. E. C. the older members of the latter would not have dared to again foist this man upon the membership. Even as the matter stands, they have done a thing that not only must be rebuked but will be rebuked.

The Socialist party membership does not stand for free love, nor does it stand for machine rule.

DO WE NEED CHRISTIAN SOCIALISM?

By M. Kathryn Spiers

I think it was in The World of Oakland, Cal., that I saw some time since something quoted to the effect that the writer, when noting the presence in the Socialist party of some **CHRISTIAN** Socialists, felt like the farmer who, on a visit to the menagerie, saw a giraffe for the first time, and exclaimed: "There ain't no sech animal!" Evidently to an atheist, or so-called "free-thinker," Christian Socialists are a strange and unnecessary anomaly. He cannot understand us, but here we are. We are **facts,** just as the giraffe was a fact in spite of the farmer's extraordinary ignorance.

It is needless to argue the case with this type of mind. It is perfectly natural for such to resent our presence and belittle our assistance in the Socialist party, but they may be useful to us by stirring us up to think out for our own benefit just what our work therein must be. There is but a small minority in the party and in the world who are not open to conviction of our usefulness.

Nothing useless can long continue to exist. That lesson is often enforced by observation of the kingdom of nature. Fishes in subterranean waters will become sightless. Powers of any kind not employed will vanish away. Therefore it is not idle to ask ourselves: "What are we good for?"

These materialists, if they were capable of it, might well make a similar inquiry. They certainly would not exist at all without being of use, but we may resemble them in one respect—they think themselves the most necessary constituents of the party. We may know them to be in error, and that that honor is ours—if we will be worthy of it. Error cannot weigh truth; but truth may judge error.

All of us—good and bad, rich and poor, are alike in our material wants and needs, generally speaking. The question of the best form of government to have, is simply a question of finding out the best way to satisfy these wants. But when they are satisfied, other wants arise, mental and affectional, because we are thinking, loving beings. It is difficult to fully consider one class of wants without the other, because we really are bundles of thoughts and affections in material bodies. These things—thoughts and affections are spiritual, making use of material things, but as distinct from them as thought is distinct from speech, or speech from action. The idea that all mankind are one, in so intimate a sense that a wrong to one individual is a wrong to all, is a spiritual idea, and was never begotten by the atheist—he simply appropriates it and uses it, while denying its source. But he gets only its shell; the soul, the essence and perfume of the idea escapes him. The natural, worldly consciousness would make self the center of the universe, and competition is second nature to it. It is a great change or reversal to become what is called "class conscious" (broadly, as "workers" and "idlers"), and still more race-conscious, in the sense in which we speak of "the race of mankind," and think of the common good as above self in its claims upon us.

But yet, wolves **CAN** and must co-operate. It is a matter of training and necessity. Capitalists no longer compete with one another to any appreciable extent. The workers alone compete, and not being banded together for aggression or self-protection, are singly easily pulled down by the capitalist "pack." To obtain the co-operative commonwealth, then, we need not await that change in human nature which we are told is absolutely necessary—we need only train the observation of the workers to note how the capitalists combine against them, and their own selfishness and imitative faculties will do the rest.

Yet there is some ground for the claim that human nature must be changed before the visions of **CHRISTIAN** Socialists can be realized. What has been wrongly called "human" nature, must change—and it is changing. It is especially our work to hasten and foster that change which has already begun in the heart and mind of mankind at large. To get the **AVERAGE PERSON** to read and study about matters which concern the common good—to rouse his hopes in the possibilities of good to each through the best good of all and show him what he can **DO** to help, **AS A CHILD OF GOD**, in obedience to his Heavenly Father—**THAT is OUR WORK.** We have a larger field than the irreligious Socialist, because the average person has strong religious leanings, or at least a fair idea of what a truly religious life is, and a real respect for genuine religion.

We are to supply the **TRUE MOTIVE** for the co-operative commonwealth. So true is it that "the motive makes the deed," that the co-operative commonwealth will be here a long time before it becomes what the **CHRISTIAN** Socialist dreams of, because it will be largely brought about by and through motives not purified—through a wiser, better educated and more highly trained selfishness.

We must prove the principle upon which we would found the co-operative commonwealth to be sound by working out its application in miniature—a work of unlimited possibilities. Each family should be a little co-operative commonwealth. Our bodies, if in health, are already just that, but as to our minds and hearts, there is a great lack of co-operation and much confusion, owing to the mixture of good and bad feelings and true and false ideas which more or less makes up that within each one of us which tries to affect and control things outside of us. Christian Socialist fathers and mothers and children must apply to their home life the spirit of mutual love and the motives of **USE** which they wish to see applied to the affairs of the human family as a whole, if they are to win for Christian Socialism any such recognition and place as it deserves in the new world which is in the making. It is a solemn responsibility. It is also a blessed privilege. We are "the salt of the world," if we are truly Christian. As the salt in our food unites all the different elements so as to bring out and increase the flavor of all, so it is for the Christian Socialist to supply and apply the teaching which makes the purification of our motives possible, and causes any good, anywhere, to be genuine, real and lasting, giving life its true flavor and sweetness. This is also to "make clean the inside of the cup and the platter," as Jesus said.

As Nebuchadnezzar became puffed up with pride when he viewed "This great Babylon which I have builded," and did not acknowledge God as the secret source of all his life and power, nor obey Him in his life, so will the atheistic builders of the co-operative commonwealth be prone to do, not giving God the glory in the day of our coming triumph. The blessings of abundant food, clothing and shelter, with a selfish mental advance, if they are rested in for their own sakes and not used as the ground or basis for higher spiritual attainments in a spirit of humility toward God, can make the world a glittering hostelry, but can never make it a pure, delightful, restful home, or a training school for heaven. It is for the Christian Socialist to proclaim that these blessings, in spite of any appearance to the contrary, are wrought "not by might, nor by power, but By **MY SPIRIT**," as THE LORD SAITH. The atheist, the agnostic, naturally, knows nothing of that distinctively Christian virtue of humility—least known and least sought of all the virtues—that humility which is the acknowledgment that all good is from God—that without Him we can do nothing. This is the fruit of a spiritual perception—the veritable "tree of life," whose leaves are for the healing of the nations. Even to speak of it is "foolishness" to the "natural" man, such as the "free" thinker.

Ambition is the way in which a vulgar man aspires.—H. Ward Beecher.

Sin is not merely a mistake or a misfit; it is a deliberate mischoice. It is moral chaos.—Ian Maclaren.

Love one human being purely and warmly, and you will love all. The heart in heaven, like the wandering sun, sees nothing, from the dew-drop to the ocean, but a mirror which it warms and fills.—Jean Paul Richter.

WHAT IS SUCCESS?

By John M. Work

They say that we Socialists indulge in abuse of successful men.

The truth is that we never yet abused a successful man.

We try not to abuse anyone at all. Frequently, when we are charged with abusing someone we are merely using him as an illustration. Whenever we do make the mistake of abusing anyone, we abuse the miserable failures.

Who are the miserable failures?

They are the men who have wasted their lives getting rich.

There is no way in which a man can make a more complete failure of life than by spending his life in the accumulation of wealth. Such a life assassinates all the higher ideals and causes him to grow downward towards the brute.

And yet, preposterous as it is, such ignoble failures are what some people mean when they speak of "successful men."

Who are the really successful men?

They are the men who have risen above mercenary motives. They are the men who have spent their lives assisting the upward urge of the human race in many ways. Some of them have undergone persecution and public ignominy while serving the race. All of them have made the mercenary their slightest motive.

To do good is the only real success there is in the world. All else is sham, pretense and unreality. It does not matter what money or position one gains, unless the world is better and humanity higher for his having lived, he has been a at failure.

Says Thomas Carlyle:

"If the great cause of man and man's work in God's earth, got no furtherance from the Arabian Calif, then no matter how many scimetars he drew, how many gold piasters he pocketed and what uproar and blaring be made in this world—he was but a loud-sounding inanity and futility; at bottom he was not at all."

True success and mercenary motives cannot exist together. They are in deadly hostility. When they approach one another in the same individual, they engage in mortal combat and one of them dies.

No, we Socialists do not abuse the successful men. When we abuse anybody we abuse the wretched failures.

But, we do not mean to abuse anyone at all.

No one knows quite so well as we that the failures who spend their lives getting rich are creatures of their environment. It is not a square deal to blame them for their own undesirable qualities or for the effects of the capitalist system.

We fight the system, not the men.

WOODROW'S OPPONENT BACKED OUT

Checotah, Okla., June 8, 1912.

Dear Comrades:

Comrade Thomas W. Woodrow of Hobart, Okla., blew in on time to look after Lemmons, but as Comrade Woodrow blew in the courage of the Lemmons Democrats of course blew out; and they crawfished out of their contract to debate on the flimsy excuse that the time specified in it was too long. Well, of course, we knew that they were afraid, and we sat down and let Lemmons go through with his nasty tirade against the great Socialist movement. He spoke more than two hours, and succeeded in disgusting every decent Democrat as well as all the Socialists and Republicans present. And they gave out his second lecture, which was delivered last night to an audience of twenty-five poor Democrats; most of whom are candidates for office, while at the same time Comrade Woodrow was speaking to an audience of more than three hundred in the largest hall in the city. Well, it would do your heart good to see the rebuke the "evils of Socialism" received at the hands of the good people of Checotah. Comrade Woodrow is absolutely the best yet. The entire audience was greatly pleased and rushed around to shake hands with the greatest Socialist speaker ever in our midst. Well, the Lemmons crowd is out of luck, and Comrade Woodrow was in such sweet spirit and used such nice language and did up his dope in such nice packages every one was glad to take it and say it was good. Every Democrat as well as every Republican in the audience has something nice to say of Comrade Woodrow. The Woodrow style of clear, courteous expression, void of malice and not stooping to vilification and political mud-slinging, should be adopted by all speakers for Socialism. Yours for Socialism,

J. T. Cooper, County Organizer.

Do you know a good thing when you see it? Then read the bargain list on last page.

THE NEW APOSTOLATE

By William Yerington

I heard from that new Baptists lips the cry
(The rude apostle at the market gate,
A perilous time's uncouth Democracy)
"The Kingdom cometh; make your pathways straight.

"Oh ye that garner, ye that grasp and hoard
Earth's increase, ye that reap what others sow,
There cometh one tomorrow with a sword,
Justice; ye think, my men, his feet are slow;

"Already on the mountains, beautiful,
I see them; noiseless will his advent be;
His treadings are as footsteps upon wool;
But when he comes (the new Democracy,

"Messiah) what the mouth of God hath spoke
Through all his holy prophets ages gone
He will accomplish, severing at a stroke
From your weak titles, while ye bootless fawn.

"These harvests ye have reapt from others' toil,
The monstrous wrong covered with Law's disguise
And Precedent, whilst the unrighteous spoil
Festers and rots before the hungry eyes

"Of the multitude that sowed and gathered all.
Oh, he will come into this temple of Earth
The cunning Few have made a gambling stall,
Degrading God's free gifts to dollars-worth,

(The Many crowded out), and he will cry
'Ye have made my Father's house a den of thieves!
Ye have betrayed your liege Democracy,
And he stands outside dispossessed, and grieves.

"'Depart, ye gamblers, Pharisees and Scribes!'
Oh, he will overturn this wretched game
Of lottery in men's lives, of tricks and bribes
And loaded dice, and with miraculous flame

"Shrivel the Law that clothes with sanctity
An immemorial and time-haloed Wrong,
The power and plunder of the Few; oh, he
Will gladden men and give their lips a song;

"Turn not away, my men, because he eats
With publicans and sinners; Nazareth
Nursed One who hurled the Mighty from their seats
And toppled old Abuses at a breath.

"Nor scorn him that his judgments are like swords
To cleave the purple from a Wrong acclaimed
And fawned upon; remembering Him whose words
Hot from his heart, like livid lightning flamed

"Against old Shams and titled Insults throned.
For when the world hath hedged some hoary Lie
And made the thing an idol, thunder-toned
Must be the voice that hurls it from the sky.

"He is the new Messiah; lo, he comes
To establish that earth Kingdom prophesied
Clear-voiced through all the slow millenniums,
The blessed reign of Justice; open wide

"Your temple doors; make all your pathways straight;
He comes to give the Disinherited
Their birthright; let him not stand at the gate."
I heard the clarion voice, and bowed my head,

And in that hour I learned a higher Creed,
Vowing to follow, whatsoe'er the cost,
The radiant Comer—there, baptized indeed
With this new Twentieth Century Pentecost.

Jesus heartens His followers by an assurance that not one hour of labor, not one grain of attainment, not one honest effort on to the moment when the tools of earth drop from their hands, but will tell on the after life.—Ian Maclaren.

We ought to be ashamed of being careful for riches, how we may acquire them in greatest abundance, and for glory and honor, but care not nor take thought for wisdom and truth, and for our souls, how they may be made most perfect.—Socrates.

FOR YOUNG CRUSADERS

Conducted by M. Kathryn [illegible],
[illegible] W. Main St., Richmond, Va.

THE CHILDREN'S PARK

By NELLIE K. BRAY

I dreamed I walked the city street,
  Where dwelt the very poor,
And tho' I knew the quarter well,
  'Twas altered, I was sure.
I could not find the rookery
  I knew so well before—
With ragged children playing there
  Beside a sunken door.

A better paving under feet
  Revealed the city's care;
And overhead a banner waved,
  A pointing finger there.
"Come, This Way to the Children's Park."
  The crimson legend read;
And still another farther on,
  Its silken beauty spread.

Through arching gateway draped with vines
  I wandered in amaze,
For here, within the city's midst
  I saw the woodland ways.
The children I had missed were here,
  All happily at play.
No signs, "Keep off the grass," I saw,
  As in an earlier day.
No coated guardian of the peace
  Disturbed their revelry;
But here and there a lady fair
  They gathered round with glee.

No rags were there. No want had dimmed
  The sparkle in the eye:
And all about was happiness—
  I dimly wondered why.
I asked a lady sitting near
  What meant these things I saw.
  She looked at me and smiled
  And said: "The people make the law."

* * *

Dear me, Crusaders! We are getting 'way behind the procession! Lets hurry and catch up, so as to get a clean slate before hot weather sets in. Here is a Crusader who comes back the second time, from 'way up in North Dakota:

Bergen, N. D.

Dear Aunt Katheryn:

I saw my letter in the paper so I will write again. Today it is really spring weather, and we are glad and feel happy, because it is better for me and my brother to go to school. We like to go now because we have a good teacher—the best we ever had, because she likes Socialism. I gave her a number of the Christian Socialist, and she read in it when she had time. She boards with some neighbors of ours who are Socialists. There was a Socialist meeting at Bergen the 9th of March. There was a show at the same time and many people were foolish enough to go to it, but there were many people at the meeting anyway. It is about a year ago since Socialism started, and there are now six locals in McHenry County. We have many Socialist papers, and they are all good, but the Christian Socialist is the best. I like to be a worker with you as best I can. The truth will make men free. With all good wishes to you. From your little friend, SISSILIA EUGENE.

This Crusader is now enjoying "really truly" Spring, while here in Richmond we are on the edge of summer. Spring is beautiful everywhere, but in the north it means even more than elsewhere, after the long, hard winters. Am so glad to hear of Socialist teachers, and six locals a year in one county is a good record. I hope this Comrade will join the army of Socialist Crusaders Comrade Moseley is mustering, if she can manage to do so, this summer, and that there will be many interesting bits of socialist news to write us about again next fall. Comrade Sissilia makes the same mistake a boy Crusader did awhile ago, when she says, "me and my brother." Put brother first, Comrade dear! You know we are told to "in honor prefer one another"—and it is not correct usage to mention yourself first. Thank you for the nice letter.

Ratcliffe, Ark.

Dear Aunt Kathryn.

I received your most welcome letter yesterday and was both pleased and surprised to get your picture. I would love to meet you, as I know from your picture that you are both good and kind. I was pleased to learn that my first letter did not fall in the waste basket. I suppose if it had I wouldn't have had the courage to write another. Both my father and sweetheart are red card Socialists and I expect to be one as soon as I am old enough. My father and some other comrades started a Socialist local here some seven months ago with seven comrades. The local membership is now 22, and still climbing. They are working on a county organization with a view to getting out a ticket for the county. They are trying to get the women interested, but as yet have had little success. Hoping, dear Aunt Katheryn, to see the co-operative commonwealth ushered in soon, I will say good bye, lovingly.

PEARL SHETTERLY.

P. S.—I am 17 years old, am 5 ft. 5¼ inches high and weigh 206 pounds.

Red-card Socialists are the "true blue" kind—or perhaps we ought to coin another phrase, and say "true red," instead! What do you think? Can't you qualify for Comrade Moseley's army, too, dear Crusader? Our paper has a hard, up-hill road before it this year, and every one who loves it and realizes the need of such a paper, must put their shoulders to the wheel and boost! "All together!" must be our watch word, and then very quickly the road will be smooth and easy, and every one will rally to the standard to teach the social message of Jesus. The roughest part of the road is over, now, but an occasional snag will come along now and then, and careful driving is necessary. Hope that every local will have a rousing Fourth of July picnic this year, or an encampment, so that there will be plenty of interesting news to write.

Menlo, Kan.

Dear Aunt Katheryn.

We just recently subscribed for the Christian Socialist and like it very well. I was 15 years old last November. I like to go to school, but have not attended very regular for the past two years on account of poor health. I have a set of fine "Teachers' and Pupils' Cyclopedia." I study them. I learned from them that slavery was once an extensive institution, but gave way to feudalism, while feudalism was succeeded by capitalism, and capitalism will necessarily be replaced by Socialism. And may the day be not far distant when we may have Socialism in vogue. I trust that the girls and boys may come forward with their letters, encouraging you in your noble work, that your department may flourish.

If this letter escapes the waste basket, I may write again. Wishng the Christian Socialist success, I am,

Your Young Crusader,
CLAY TOWNSEND.

I hope your health will get better, comrade, and allow you to get a good, thorough education; but if not, you can learn much by keeping on studying at home as you are able, and a well-stored mind is great riches, if it is put to good use whenever possible. If possible I am sure you too will enlist to help get the 50,000 subscribers before the next president goes into office. Let us hear from you again.

Aunt Kathryn.

* * *

HOW EDDIE PREACHED

"When I get big enough I'm going to be a preacher," said Eddie one day. "What is a preacher?" asked grandma. Eddie looked surprised. "Don't know what a preacher is? A preacher is a man that tells people what the Bible means, and he says thirdly, my brethren; and everybody listens to him. It's nice to have people listen to you."

Grandma smiled. "I think you are big enough to preach now," she said. "Really and truly, grandma?" asked the little boy, eagerly. "Yes, really and truly." "I am afraid not," said Eddie, after a few moments' thought, "or I'd know how and I don't." "What does a preacher do first?" asked grandma. "He takes a text and then explains it. I can't do that." "O, yes, you can, Eddie. Here is a good text for you to explain. 'Be ye kind one to another.'" "There is nothing to explain about that," said Eddie. "You just be kind to everybody and that's all there is to it."

"A good text, though, for my little preacher's first sermon. I should like to have him preach from it for a whole week." "Preach a week! why, grandma! I can't," explained Eddie. "Can't be kind to everybody for one week?" Eddie looked thoughtful. "Would that be preaching?" he asked. "It would, and the very best kind. A good preacher has to preach in that way, or people will not listen to what he has to say in the pulpit."

"Well," said Eddie, with a sigh, "I suppose I can try, but I was not thinking of that kind of preaching."

"You will be showing everybody what that verse in the Bible means," said grandma.

"It's not kind to the teacher to whisper in school," said Eddie, the very next day, so he did not whisper once. "It's not kind to Bridget to play along the road and keep my dinner waiting, either," so he hurried home from school. "It's not kind to mamma when I don't do errands promptly." So he did quickly and well whatever he was asked to do. Every day and all day he thought about what was kind and tried to do it. The end of the week came.

"How do you like preaching?" asked grandma.

preaching from the same text for everyone has been kind to me," said Eddie.

—Selected.

News and Views

By WM. H. WATTS

Some Buffalo business men went to New Castle, Pa., which has a Socialist mayor, to look up some business. One of them asked a policeman, "Where is there a sporting house?" The New Castle Free Press tells what followed.

The policeman addressed told the business caller from Buffalo that he did not know where there was such a house.

"In every other city we visit we get passes from the police department protecting us from arrest," the business man said very soberly.

But the New Castle police officials don't issue permits of that kind. Never have issued them, and never will issue them so long as those officials are Socialists.

"How long would it be after we should find a house before you would be down to run us in?" the business man asked the cop.

The cop smiled good-naturedly.

"What protection do you offer to keep a man out of the lockout in this city?" the business man pressed.

"Good behavior is the only way to keep out of the jug!" the cop replied.

The visitor gasped and moved along.

* * *

Now, what is the matter with mother? What's wrong with extending the privilege of the franchise to the women? Isn't she good enough? A lot of fellows think she is too good. That's why they are going to vote against woman suffrage. Every man who is afraid of the entrance into our political life of a potent influence for civic righteousness will vote against the suffrage amendment, even though he has to take a man into the booth with him to mark his ballot.

—Robert Burdette.

This bit of satire is characteristic of Burdette. We wish the genial "Bob" would study Socialism and come in with us. At present Oscar Ameringer is trying to make the fun for the whole party, and he needs help.

* * *

There are more than 6,000,000 illiterates in the United States, and one in seven of all children between 10 and 14 are not in school, according to the Child Labor Bulletin, a new quarterly review issued by the National Child Labor Committee.

Twenty-nine states do not care whether children can even read and write when they permit them to go to work, and "there are 1,000,000 children today under the age of 16 years who are employed, in addition to another million in agriculture, only a part of whom are assisting their parents on the farm."

* * *

"It is conservatively estimated that Americans have donated to Morgan and allied interests fully $100,000,000 since 1909 as extra profits on coffee above what they would have been, had 1909 prices remained in force. The way the extra profit was obtained was by the storing away of millions of bags and limiting production."—Columbus "Socialist."

* * *

"The Waters-Pierce Oil Company has attacked the Standard Oil Company, charging that even after its dissolution it is still a monopoly acting in restraint of trade through its system of interlocking directors, which maintains as a unit the constituent companies into which the trust was broken."—Christian Endeavor World.

This is another capitalists' quarrel. It is a case of "sour grapes" on the part of the Waters-Pierce Company. If the Waters-Pierce concern had the success they are after it would mean that the Standard would be unsuccessful and the common people would be paying the big dividends to the Waters-Pierce people instead of to the Standard. We are not interested in whom we pay dividends to; our interest is in abolishing dividends.

* * *

The (Nashville) "Christian Advocate" has been doing some figuring, with the following results:

"The foreign trade of the United States for the year ending June 30 will break all previous records, the figures for the first ten months of the year indicating total exports of $2,200,000,000. This total is $150,000,000 in excess of the 1911 exports, the previous high record. The indicated total of imports for the year is $1,600,000,000, or nearly fifty million dollars more than for 1910, the previous record year. With a $600,000,000 balance of trade in favor of the United States there is reason for encouragement as regards the business situation."

That is to say the working class of America do unnecessary work for foreigners to the amount of $600,000,000 per annum, and, even so, we cannot provide jobs enough to go around. Only Socialism can divide the amount of labor by the number of laborers.

* * *

The Allis-Chalmers Co., manufacturers of engines, a big union-hating concern, is bankrupt. It never paid dividends on its common stock, and paid no dividends on its preferred stock for eight years. The "Cleveland Citizen" attributes the failure partly to over capitalization and partly to its enmity to union labor with its openshop and spy system, which gave the concern such a bad name with the working class that it could not secure competent men to man its plants. The stockholders are now reaping what they have sown. Capitalism at its best is a bad system, but when Capitalists who organize in their own interests deny the same right to working men a situation develops that becomes intolerable to both parties. The Allis-Chalmers plant was a very useful institution; it is now one of the wrecks of the class struggle.

* * *

Thirty electric companies took out charters in Pennsylvania in one day. All were capitalized at $5,000.00 and were chartered by the same men, it being the intention to consolidate later on.

This illustrates the fact that we do not need to wait for Capitalist consolidation to become complete before making the change to Socialism. There is no need of all the electric light plants in a state being under one control. Many of the big units of Capitalism are merely financial units rather than industrial and add nothing to economy or efficiency.

* * *

A Federal Judge has ordered the Powder Trust to dissolve itself into its constituent companies. By complying with this order the Powder Trust will become a "good trust." Heretofore it has been a "bad trust." As the immediate result of its reformation the stock of this trust will increase in value, for it means that now the trust can go on robbing its employes, cheating the government and selling powder to all the enemies of the United States without further annoyance from the Legal Department at Washington.

* * *

A Tennessee judge has handed down a decision declaring that the right to boycott is unconstitutional under the laws of that state, and that union men have the right to picket and persuade men to quit their jobs, provided they do not do it in a threatening or intimidating manner. The administration of justice in Tennes-